

THE NUR AF SHAN

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No. 32

FOREIGN TELEGRAMS.

London, August 7.

Mr. Morley, answering Sir Charles Dilke in the House of Commons, said that he hoped to announce the terms of the reference to the Commission on Decentralisation in a few days and to lay the papers before the House regarding the Council of Notables and kindred subjects before the prorogation of Parliament.

London, August 8.

Reuter telegraphs from Teheran that Prince Firman Firma, who has been appointed Governor of Ayerbaijan, has been hastily sent to Tabriz owing to the Turkish incursion mentioned on the 5th instant.

In the House of Commons Sir E. Grey stated that at the request of Persia the British Ambassador at Constantinople had been instructed to make representations to Turkey in the interests of peace.

The French landed two thousand men at Casa Blanca yesterday.

London, August 9.

The bombardment of Casa Blanca lasted forty eight hours.

It is stated that a thousand Moors were killed and wounded.

The Branch of the State Bank has been sacked by Moors and fifty thousand pesetas stolen.

A telegram from Melbourne states that the Hon. Sir William Lyne has introduced the amended tariff, taking effect to-day.

It gives many instances of preference varying from five to ten per cent on British goods.

Sir William Lyne expects that the new duties, of which many are higher, will yield an annual revenue of £300,000, and said that the prosperity of Australia would be advanced by leaps and bounds.

London, August 10.

The Spanish Government has decided to send more troops.

Special correspondents at Casa Blanca describe the surrounding country on Tuesday as swarming with mounted Arabs who were advancing on the town indifferent to the shells of the warships.

The Moors, on Wednesday morning furiously attacked the British Consulate, firing from loopholed Moorish houses.

Thirty of the *Galice's* Bluejackets made the bravest defence, making sorties.

The arrival of four French warships and transports with Algerian troops at noon relieved the situation most opportunely.

All Britishers are safe.

Reuter's correspondent at Tangier says that it is stated that about three thousand Moors attacked the French General Drude outside Casa Blanca but soon retired with heavy losses caused by the artillery.

Telegrams from Seoul state that the garrisons at Hongu and Wonju have mutinied.

The Japanese cavalry routed and pursued the garrison at Hongu, but the outbreak at Wonju is serious.

The rioters at Wonju were reinforced by Korean troops and put the Japanese officers to flight.

Japanese troops have been despatched to Wonju.

London, August 11.

A telegram from Seoul states that the Marquis Ito and eight members of the Japanese Korean administration have gone to Tokio.

Three of the Marquis Ito's staff have been appointed Korean vice-ministers.

London, August 10.

Sixteen hundred telegraph operators have gone on strike at Chicago.

Sympathetic strikes have been declared at Denver, Kansas and Salt Lake City.

Serious developments are feared.

London, August 11.

The telegraphist strike in America has spread to fifty cities in the Western and Southern States.

The operators in San Francisco and New York contemplate joining.

London, August 12.

Reuter's correspondent at Teheran states that Prince Firman Firma mentioned on the 7th August is most active.

He stated in Parliament on Saturday that he had arranged for ten thousand men to be ready to proceed to the frontier shortly.

He left Teheran on Sunday.

It is reported that half of the Turkish force is marching towards Sanjbulagh.

An announcement that the New York Central Railroad and the Pennsylvania Railroad, and Mr. Harriman and his associates are to be prosecuted for alleged infringements of the Anti-Trust laws has enhanced the sensation in American financial circles.

Some American financiers however attribute the slump as much to the stringency of money.

London, August 13.

At Belfast a mob last evening attacked the police, wrecking the barracks.

The riot Act was read. The military fired. A man and a woman were killed. Three others have serious gunshot wounds and in addition many were injured by bayonets and batons.

All reports agree that yesterday's riot at Belfast was promeditated. Stones were piled and ropes drawn across the streets and lamps were extinguished.

Altogether three were killed and thirty are in hospital. Many others were wounded.

Engineers with searchlights are being hurried to Belfast.

Raisuli has handed Kaid Sir Harry Maclean to the Hkmass tribesmen who are reported to be conveying him to Fex.

Four thousand Moors attacked the French at Casa Blanca yesterday but were repulsed.

The strike of the telegraphists has stopped communication almost throughout the United States, except by telephone.

EDITORIAL NOTES.

The following account of evangelistic services is taken from the "Interior" of Chicago. Those who are acquainted with Chicago audiences can testify that they are touched by nothing short of genuine Spiritual power:

The lesser honour of a prophet in his own country Chicago seems fully prepared to demonstrate. Dr. Torrey goes from Chicago to England and stirs the nation. In England Gipsy Smith, though popular, is only an incident. But in Chicago, where in his turn Dr. Torrey is an incident, Gipsy Smith sets the whole city agog.

Interest in him was big from the first. The opening of the campaign was on Sunday in the Auditorium, seating above four thousand. The committee wondered whether the building would be filled. They needn't have worried. Not only was the theater filled, but the street in front too. Merely for plain preaching, that probably hadn't happened in Chicago for a generation. The newspapers gasped.

So on the weekdays following. A theater seating eighteen hundred was engaged for noon meetings. It was overflowed on Monday, and more so afterward. On the third day it was filled twenty minutes before the hour of service. The crowd coming away from the doors after that looked as if the meeting had already been dismissed. At the First Congregational church, where the evening meetings were held, the crush was still worse.

Discouraged policeman fought desperately to keep the building ordinances from being violated. One big fellow at the theater door, repeating thirty times a minute "All full," sighed half angrily, half piteously, between shouts: "I never seen such persistence in my life."

Probably Chicagoans, having been told that "a real live Gipsy"—so the committee advertised him—was to preach, attended with expectation of hearing a freak. Now and again the city has had "Texas cyclones," "cowboy evangelists," and the like, and the common notion doubtless rated "the Gipsy" as of that ilk.

But however came to hear with such an idea, did not carry it away with him. Gipsy Smith's birth and raising are humanly interesting facts in his biography, but they do not constitute his claim on attention. He is just a man and a preacher, with a great deal of individuality as all men and preachers should have, but without any eccentricities to distinguish him from a multitude of other men born in average American and English homes.

The only surprising thing about his public discourse is that it is such perfectly pure English from the mouth of a man entirely uneducated in the schools. His enunciation

and pronunciation are perfect,—most admirable wonder in an Englishman; his diction is choice and strong, revealing wide reading in the classics of the mother tongue; and his rhetoric, though sometimes a trifle confused in the rush of his earnestness, frequently rises into an unforced poetic beauty which captivates the listener.

In brief, Gipsy Smith is one of the rare orators of his time.

But it is going a field to speak of oratory. Gipsy Smith may be an orator; but it's evidently because he can't help it. The thing which he is by intention and the grace of God, is a preacher of Jesus Christ.

Preacher means proclaimer, and that strikes his case exactly. Gipsy Smith proclaims. He has no arguments. He says Jesus Christ will save you; that he knows it; then he pleads with you to come and "let Jesus have his way." His voice is marvelously suited to that pleading,—musical, of wide range, but all in the lower registers, and most of the time pitched to a minor key—not sad but tender.

Yet at times he is vehement—this almost always when he is denouncing the inconsistencies of Christians. Like all evangelists, he is something less than fair to the church; from his lecturings an outsider would think Christians as a mass a great deal worse than they really are. But the church is bad enough in all conscience, and the lecturings undoubtedly will do it good. The amazing thing is that he can score Christians until even a saint would wince, and yet never use a word of slang. The English dictionary seems to answer all his needs.

A very comprehensive appreciation of the spirit of the Gipsy's preaching—it is not true, by the way, that he wants to be called Mr. Smith—may be had from this quotation:

"The world must have Jesus Christ,—not Christ in the Bible, not Christ in morocco covers, not Christ in the recesses of your pillared Gothic architecture, not Christ in your ceremonies, not Christ cribbed and confined in creeds, not Christ locked in the communion cup, but Christ alive in the hearts of this generation. I read of Christ first 'not in your Bible but in the life of my Gipsy father, converted 'under the old act,' a conversion that made him a new man. A Christ thus lifted up will indeed draw all men."

Perhaps the most remarkable thing yet to record of Gipsy Smith is that in his meetings he doesn't want to be "the whole thing." He would repudiate both the slang and the idea. In his noon meetings it was his special request that a local pastor should speak for ten minutes preceding him each day, in order that people wouldn't come to hear him alone.

And each local predecessor he thus followed another, all humility of

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This him evangelistic the audience present is a

There is men, some mor things anything the name of a natural science. He is what is constantly he is an machine and much of his printing pressed to simplify in ordinary to get practical a new kettle kitchen.

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And each day he took his theme from the theme of this local predecessor. The expertness and clarity with which he thus followed quite extemporaneously the ideas of another, illustrated both the alacrity of his mind and the humility of his spirit.

The evangelist has not been responsible for exaggerated reports of his work. An evening paper stated that there were a thousand converts at one meeting. That was due simply to a reporter's stupidity. He was there and saw just what happened, but didn't know what it meant.

The first invitation was for Christians to rise. At that nearly the whole audience stood up—fifteen hundred perhaps. When unconverted persons were called to stand for Christ, probably twenty-five more got to their feet. And the Gipsy would not have thought of calling even these last "converts."

This hints, by the way, the one great difficulty about all evangelistic meetings in a great city. Christians fill up the audience room, and the proportion of non Christians present is always small.

WHICH BOILED FIRST?

There is as much difference in boys as will be found in men, some being quick to observe the importance of common things and others paying no attention whatever to anything they meet from day to day. Alfred Brown is the name of a boy living in Brooklyn. He is interested in natural science, but cares very little for stories and poetry. He is what may be termed an original, practical boy, and is constantly on the out for "points," as he terms it. While he is an ardent student of electricity, having invented many machines and appliances for his own special use, he devotes much of his time to studying watches, clocks, engines, printing presses and other useful articles. He is not satisfied to simply read about the wonders that are to be found in ordinary things, but he is experimenting at odd times to get practical evidence. Not long ago his mother bought a new kettle for the cook, and instantly he went to the kitchen.

"Well, well," said Mary, "now what be ye wanting, Master Alfred?"

"I have something to tell you," he replied.

"About what?"

"About that kettle. If you are in a hurry, you'd better use the old one."

"Go along wid yez," said Mary, laughingly.

"Well, let us see," said Alfred. "Fill the old one and the one with water and put them on the stove at the same time. If the water in the old one doesn't begin to boil first, I will give you a box of candy."

To gratify the boy, Mary followed Alfred's instructions, and, to her amazement and chagrin, the water in the old kettle began to boil much quicker than that in the new one.

"It bates all," said Mary. "Now why is that?"

"That's very simple," said Alfred. "It is because the old kettle is covered with soot, which not only keeps the heat in, but absorbs it quickly from the fire. It takes a new kettle of water longer to get hot because the bottom is clean and bright. Polished metal does not absorb heat, but reflects or throws it off. I read about it one night and proved it the next day when you were out."

—Brooklyn Eagle.

BUSY DAYS AT TAIKU

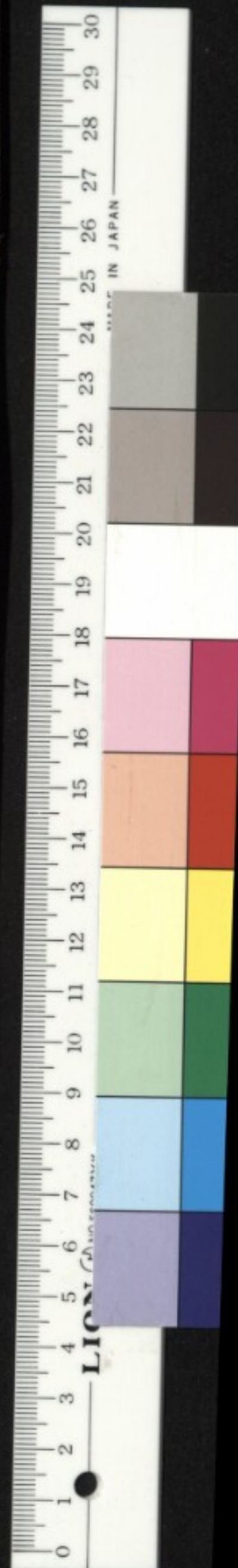
BY WALTER C. ERDMAN

Returns indicate that the increase in membership and adherents here in the south will again be between fifty and sixty per cent by the end of the year. I do not give it at all as our own expectation, but some enterprising statistician has figured out, on the basis of most recent reports, that if the growth should keep up at the present rate of increase, in thirteen years every one in Korea would be either an active Christian or a sincere adherent—with the possible exception of the foreigners in the ports! This at least suggests strikingly the present rate of gospel progress in Korea.

Perhaps the most important events in the work have been the women's class and the leader's class. The earnestness of these Christians and their eagerness to learn is a constant source of wonder and inspiration to one who comes from recent contact with the complacent self-satisfied Christianity of the average Christian at home. People there do not come (on foot for the most part) from ten to thirty miles across country in winter, bringing their food with them, in order to study the Bible for days. But this is what the members of the women's class did and are doing whenever opportunity offers.

There was a total enrollment of 150 women and girls at the class. The class began on Thanksgiving day and the ladies of the station had the assistance of Miss Barrett from Seoul, in teaching throughout the entire session. We are very much crowded at a time like this. There is only one small building available and in that house where the classes are by day the majority of the women sleep at night. With its kitchen equipment, comprising an open air fireplace and a few earthenware jars, they do their cooking. (Open air cooking in winter, by the way, is an item that might be noted in passing). There were at least a hundred women in that house for several nights and not a word of complaint was heard from any one of them, though we learned afterwards that many of them had to sit up all night because there was no room even to lie on the floor.

Now, just for curiosity I have done some figuring. The area of that room is less, by sixteen square feet, than that of the notorious Black Hole of Calcutta, and though the number of occupants is also slightly less, the ventilation facilities (it is a Korean house) are about the same. Imagine a hundred women and girls living for several days on a floor space equivalent to 16x24 feet, having to take turns in lying down at night, using a single wash basin and few crude cooking utensils, absolutely without complaint and with real, joyful enthusiasm, and all because they want instruction in the Word of Life! Doesn't it speak eloquently of the character of Korean Christians, even of these unbaptized ones who are sometimes regarded askance when re-



ports are read at home because they are only called "adherents?" And doesn't it speak also of the need of means to provide more adequate accommodations? That building was plenty large enough once, but with work increasing at the rate of fifty per cent a year, where will we put the women who come next year?

After this ten days' Bible class for women, there was held a gathering of church officers and leaders, Korean "helpers," group leaders, church treasurers and school-teachers from all this district. It was the first of its kind and its importance cannot be over-estimated. There were gathered together 150 representative men from all parts of the province and in classes and open conferences all sorts of practical topics were discussed. The whole conference was strengthened and seasoned by daily periods of practical and devotional Bible study.

The medical side of the work is necessarily limited, in the absence of the hospital building, but Dr. Johnson has been receiving patients regularly at the dispensary building and caring for such special accident and minor surgical cases as have been brought to him.

The men's winter Bible class is scheduled to begin soon, and at that time men from all the district will be in attendance. The problem of their accommodation is again before us. It is not quite so difficult as the care of the women, because the men can board around at various houses in a way not open to the women, but the whole difficulty is an annually recurring one which only the provision of some dormitory facilities can relieve.

School work goes on as usual. The lower school now enrolls fifty boys who fill the long, low, narrow room (it is 8x24) with a pretty lively specimen of vociferous enthusiasm as they study and recite aloud in true Oriental style. These boys have a Korean teacher, and apparently Korean pedagogy has not yet been theorized and Froeblied beyond the point where punishment is a necessary part of education. Like many other things in this land which show a similarity of Scriptural custom, they live close to the wisdom of Solomon in the matter of the rod, as witness two stout willow switches and the long flexible rod for tapping distant delinquents upon the head as the boys squat in rows upon their mats and sway rhythmically over their books (and occasionally pull hair, just as boys have been known to do in other lands). The work of the academy has been prospering during the past term under the instruction of Mr. Sidebotham, of Fusan. Perhaps it does not sound like a great work now to speak of twenty-four students, but twenty-four educated Christian young men scattered through the two provinces as teachers and leaders in their turn will mean much in the strengthening of the Christian life of this region. At the morning service two weeks ago six of these young men received baptism. All

the others are Christian, though nine have not yet been baptized. We speak of them as academy "boys," but it should be borne in mind that about half of them are married and have families!

And so the work goes on for another quarter. We have had a recent witness of the triumph of faith, at the time of the death of one of our servants here. One of the "outdoor men" was taken suddenly ill with heart trouble and knowing that the end was near, sent for some of the brethren in the local church to come and pray with him. There was quite a gathering of Christians in the courtyard that night, these who could not get into the little room, eight feet square, where the sick man was remaining out in the "mat-tang" in the cold white moonlight of the winter night, where they sang Korean hymns around an open fire. The dying man reaffirmed his faith in Christ in the presence of those who had gathered, told his wife that he was simply going on before and joined them all in singing as long as his breath lasted, finally passing away during a prayer that followed one of the hymns. The testimony of a single life and death like that in the case of a man who before he knew of Christ had been a life long worshiper of evil spirits, along with the rest of his countrymen, ought to be sufficient evidence of the place and power of the gospel in the world, and to show the materialist and the unbeliever in Christendom that "conversion," whether at home or on the foreign field, is not an accident of birth or temperament or due to a "lack of psychological balance," but is the work of the spirit of God. We are thankful to him for these here and in other lands who are daily proving that the foolishness of preaching is still bringing the power of God unto salvation into darkened lives.

MISSIONARY DECLARATION OF UNITY.

It appears that the pre-eminent feature of the deliberations of the Shanghai Conference was the great debate on the question whether denominational distinctions should be perpetuated in the native churches of that empire. As our correspondents have already reported, the ideals of unity finally triumphed over all divisive considerations, and the conception of one Chinese church was set up as the goal of missionary effort. In this connection it is interesting to see the resolutions in which the conference expressed its sense of solidarity. These resolutions will no doubt be the charter of the Chinese Church. The conference said: "This conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the conference does not adopt any creed as a basis of church unity and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet in view of our knowledge of each other's doctrinal symbols,

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history, work and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holyfellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teachings as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope: We frankly recognize that we differ as to methods of administration and church government; that some among us differ from others as to the administration of baptism, and that there are some differences as to the statement of the doctrine of predestination or the election of grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the gospel of the grace of God."

NEW ADJUSTMENTS OF ANCIENT FAITHS.

Dr. Charles Cuthbert Hall, of New York, has returned from his second tour of India, where he delivered a new course of lectures on the Barrow-Haskell foundation. He remarks as one of the most significant observations of this visit that it is no longer correct to speak of the ethnic religions of the East as stereotyped and inflexible. The most noteworthy development of recent times in the Orient is the endeavour of the non-Christian cults to adapt themselves by various accommodations and abstruse apologies to modern thought. In this way they are holding a great many highly educated natives to whom the old crude forms of these faiths would be impossible. But in spite of all this, Dr. Hall found a great intellectual turning to Christianity throughout the Orient. A powerful native prince asked for a list of English books which give not a sectarian but a comprehensive view of the Christian religion. He said he wished to have the whole list translated and would put copies of the books in the hands of his leading men. Dr. Hall thinks the mystic type of Christianity is that likely to command the mass of the Hindu people, while in China the liturgic type of worship is likely to prevail, and in Japan the unadorned and practical.

SOCIETY FORMED BY SHUT-IN GIRL.

The Bible Verse Society is an odd but commendable organization which is said now to number many thousands of members in every state of the union, in Canada and in many missionary lands. The society publishes a little booklet of brief Bible readings for every day in the year, and the members are those who promise to commit to memory these passages from day to day. A sort of associate-membership is provided for those who promise only to read the passages faithfully. A junior department is intended to encourage children in the habit of memorizing whole chapters of the Scriptures. A pathetic interest attaches to the society from the fact that its founder, Miss Alice M. Temple, of Woodstock Green, Vermont, is a hopeless invalid from spinal disease which fastened on her seven years ago at the age of seventeen. Eager, in spite of her helplessness, to be of service in the church, she hit upon this

plan for extending a little society which she had organized among schoolgirl friends when in the bloom of health.

EPISCOPAL CATHEDRAL AT WASHINGTON.

Bishop Satterlee, of the Episcopal diocese of Washington, has just made public the adopted plans for the cathedral of his denomination in the national capital, for which he has been working already ten years. It will cost \$2,000,000, exclusive of the site, which is already purchased and paid for. It will be 476 feet long and 135 feet wide, with a tower at the center 230 feet high. It is proposed to adhere absolutely to the Gothic style of the English cathedrals, but the building will be considerably larger than the most of them. Every effort will be made to give the structure the solidity, permanence and impressiveness of the historic churches of the Old World. The location is in the northern part of the city of Washington on high ground between Massachusetts and Wisconsin avenues. It will be visible from most sections of the city.

ADVERTISED BY HIS DOGS

A preacher in the far North of Alaska is taxed to the uttermost to prepare sermons that will be practical and at the same time appeal strongly to a people that care nothing for a church. I relate the following incident to show how a sermon was preached by proxy:

I happen to own two dogs. These dogs in the two years of my earlier itinerant ministry were in constant use. They consequently became well trained, were the pride of their master and objects of praise on the part of all who saw them work.

About a month ago I loaned them to a Christian man to take a load to the creek. On his way he met a man who, like all other dog-mushers, was accustomed to seeing dogs work only under the whip and vile cursing of the driver.

He stopped my friend and said to him: "That's a fine team of dogs you have there. That leader obeys every word you say to him, and you don't have to yell your lungs out either. Are they yours?" My friend said, "No, they belong to a preacher in town."

"Ah now, come off, what you giving me. Those dogs don't belong to any preacher. You don't mean to tell me that a man has trained those dogs without swearing at them, do you?"

"Yes, I do, and what is more they just got in from an 800 mile trip. They are neither tired nor poor."

"Well, well if a preacher can do that well with dogs, guess maybe he could tell me something worth while out of the Bible. What's his name?"

Fairbanks, Alaska.

Howard M. Frank.



CHINA: THE MIGHTY POWER OF THE GOSPEL.

Three attendants at the Peking Hospital are men who have obtained release from the clutches of opium and two of them have accepted Christ as Saviour and Friend. One was an outcast, a whiskey and opium sot, lying about on the streets, living by a few wits left after the ravages of twenty-six years. Originally a bright young man, he had thrown away the prime of his life and become a by-word and a disgrace. This whole end of town knows that he has been saved. Ask the friends of Samuel Hadley what that word means. It means the same in Peking that it does in Water Street.

The other man was the proprietor of a street booth, where he day after day dealt out the Chinese wine, which may ruin a man as effectually in China as does whiskey in America. He had taken the opium cure a year ago and left the retreat to resume his business, but the craving for a stimulant in the presence of his stock in trade laid him low, "burnt out his stomach." He came back cured of the alcohol habit, and finding him useful Dr. Griggs took him as an assistant nurse.

It would stir even a Gospel hardened heart to hear the testimony of such men as these, witnessing a good confession before the numerous patient sunder their care. Morning and evening prayers are held each day when short Gospel talks are given by one and another. "Is it not perfunctory?" asks Dr. Griggs. "The answer is in the hearty singing, like to-night (they have just closed with the old Doxology), and in their burning words of a Christ that is able to save.

One, Chang by name, who has been doing some of this voluntary work, is a man of some education. At one time he was a dealer in embroideries, curios, mandarin robes, etc., but opium ruined him. Over a year ago he took the cure. Having some knowledge of the truth, he in all sincerity applied for admission to the Church and was baptized. But he had not given up his wine and it proved his downfall. Like other men, he took it in place of opium, shortly becoming a drunkard and later returning to his bamboo pipe. Only a few months after taking the treatment, he was sought out by the first attendant mentioned, who found him reduced to a single garment that he could call his own. He was brought back to the retreat in shame, but still with a knowledge that the Lord could save.

He endured the fresh suffering manfully, and this time the wine, too, went by the board. Some time

afterward I asked him if he had craving for alcohol. "By the grace of the Lord Jesus Christ, I feel no more desire for it," was his answer. He is a natural and sincere speaker, a man who even in his lowest days was respected and looked up to by the Chinese.

We have recently used him as a colporteur, sending him to a town which furnished a number of opium sots to the hospital. Though the head men of the town set a ban upon his preaching the Jesus doctrine, he carried through his campaign, sold nearly all his books and came back radiant.

The old Gospel is a power in China and its fruits are evident in the lives of many such men. Not only so, but it is stirring to the foundation this ancient civilization. The progressive party does not realize that the force behind the movement it is forwarding is the religion they have hated and wished to eliminate. Such a case as this is the more remarkable when we consider that he came from heathen ancestry. The case of Jerry Macauley and Hadley and others are on a little different plane, because in most of these instances you can trace back to early Christian teaching or to a mother's prayers. Here you have raw heathenism, sunk to the lowest depths, but redeemed by the grace of God.

And man who would have God's guidance must be willing to make spiritual things his main business.

With measured step and pious mien,
Walked the rabbi of holy Kottowin;
But, as his thoughts the law digested,
An anxious throng his peace molested.

The people cried in highest pitch:
"A cow lies floundering in the ditch;
Rabbi, this day of holy feast—
Say, may we try to save the beast?"

"Today," said the rabbi of Kottowin,
With long drawn words and pious mien,
"You may not pull her from the mire,
Unless you rouse Jehovah's ire."

"Too bad to leave a cow to die,"
Continued the people with anxious cry,
"A finer cow we've never seen
Graze on the pastures of Kottowin."

"Whose cow?" said the rabbi of Kottowin,
With quick drawn breath and anxious mien.
"Your cow!" "My cow? Oh, haste to save
My precious cow from the miry grave."

Ye judges, preachers, rabbis all,
Who judge the world since Adam's fall,
It seems that when you judge a sin,
It matters much whose cow fell in.

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